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The Liberalist

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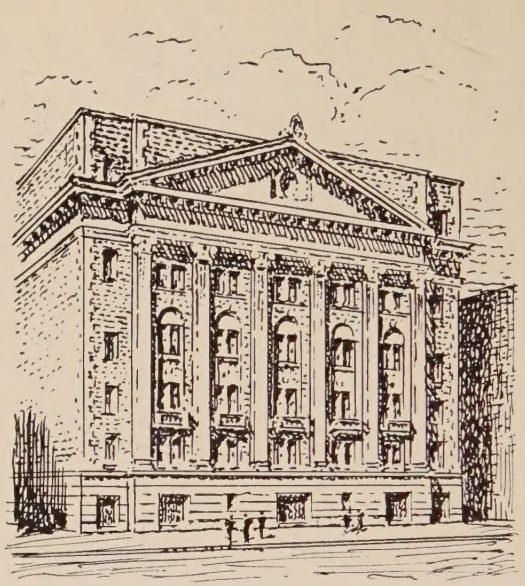
THE WINDS OF FATE

One ship sails east, and another sails west,
With the selfsame winds that blow;
'Tis the set of the sails
And not the gales
That determines the way they go.

Like the winds of the sea are the ways of fate,
As we voyage along through life;
'Tis the set of the soul
That decides the goal,
And not the calm or the strife.

Ella Wheeler Wilcox



THE PEOPLES CHURCH OF CHICAGO

Lawrence Ave. at Sheridan Road

This Church was founded July 7, 1912, as a liberal independent church. It united with the American Unitarian Association, Western Unitarian Conference and National Federation of Religious Liberals in 1923. Property purchased for new building 1924. Ground broken June 14, 1925. Corner stone laid November 15, 1925. Church dedicated October 10, 1926. Preston Bradley has been the Pastor from the beginning of the Church.

Declaration of Principles

"The purpose of the church is to deal in plain terms with the supreme things in human life as measured by the rational conclusions of science and history. It seeks to promote a conception of nature, history and the meaning of life in accordance with the facts of experience and with the progress of growing knowledge. It is essentially religious, not in the traditional but in the scientific and ethical sense of the word. It regards religion as spiritual energy directing itself toward the enrichment of the individual life and the perfection of the social order. This church assumes the right of every one to think his or her own thoughts, and expects the greatest progress to follow from entire intellectual liberty and perfect freedom of judgment. It welcomes to its membership all who wish to co-operate in making a world which shall be enlightened by knowledge, guided by reason and animated by good-will."

The Liberalist

PRESTON BRADLEY, Editor
GRACE THAYER BRADLEY, Associate Editor

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WORK WITH GOD

God created man in his own image. Man fresh from the heart of God is a perfect being, yet he is limited by his perfectability. The evolution of the human soul and life could not function unless man were *free to be less than God;* free to sin, to fail; free to take the mighty image of God and smash that image into fragments by his own will; or free to build, achieve, aspire and to take on the image of his Maker.

Infinite and eternal Love, on this morning which may to a great many people mean an environment of defeatism and frustration, we ask the breaking through of all the materialisms which surround our lives that we may release the inner spiritual power and that it may take possession of every life wherever people are, wherever hearts are lonely, in the remote habitations out on the farms, in the cabins of the forests, out upon the stormy petulant waters of the ocean where brave men are carrying on.

Release all the imprisonment of the soul, let the healing touch of Thy divine beauty, in every heart and every life, reveal the splendor, the dignity, the grandeur of Thy Love.

From "My Daily Strength" by Dr. Preston Bradley.

THE PEOPLES CHURCH OF CHICAGO

941 Lawrence Avenue at Sheridan
33rd Year

Sunday Morning Service

Broadcast by WJJD—11:00 o'clock

Church School of Religious Education

Sunday, 9:30 a.m.

✦ ✦ ✦

DR. BRADLEY'S BROADCASTS

SUNDAY MORNINGS

WJJD—11:00 o'clock

EVERY EVENING, MONDAY THROUGH FRIDAY

WGN—6:00 o'clock

EVERY THURSDAY EVENING

WGNB (FM)—7:30 to 8:00 o'clock

✦ ✦ ✦

WEDNESDAY EVENING BOOK LECTURES

Re-open November 7th

SUNDAY EVENING SERVICES

Re-open November 4th

✦ ✦ ✦

SPECIAL ANNOUNCEMENT

Annual Spring Concert—Svithiod Singing Club

SUNDAY AFTERNOON—MAY 6TH, 5:00 o'clock

Auditorium of The Peoples Church

"OVERCOMING OBSTACLES"

SERMON BY DR. PRESTON BRADLEY
Pastor of the Peoples Church of Chicago

Second Sermon in a Series on "Triumphant Living"

I HAVE been re-reading recently . . . I don't know how many times I have read it, but I have been re-reading recently . . . because the burdens have been pretty heavy and the problems have been rather great, a little book that probably most of you have read, and I know that your faces may become wreathed in smiles when I tell you what it is, for it is "Mrs. Wiggs of the Cabbage Patch." I am just wondering if there are any of you who have not read it. If you have not read it, read it. Don't let a week go by without reading "Mrs. Wiggs of the Cabbage Patch." I was delighted the other day in my hospital visits . . . and I was in two or three hospitals yesterday afternoon . . . to find a lady who, though she has had a great deal of trouble, and has just been told, because she demanded it and wanted to be told about her condition, and said to her physician, "I have strength of character and I have had enough trouble in my life to know that I am pretty well fortified against anything more, and I want you to tell me the truth," and he said to her, "Well, there is not much of life on this plane left"; and as the truth of that dawned upon her she said, "I have learned something through all the troubles I have had, and that is that trouble always brings out the best in one's heart, and what you have just told me will bring out the best in me. Whatever of life there is left I shall live it beautifully." I saw that lady three or four weeks ago and she had a copy of "Mrs. Wiggs of the Cabbage Patch" on her bedside stand in her hospital room.

Now, this is the second Sunday in Lent and I am speaking every Sunday morning during the Lenten season until Easter Sunday, not on any theological problems, not on any academic or philosophical approach to the intricate character of the philosophy of theology; that is not going to concern me at all; I am not interested in the kind of a sermon, during this Lenten season, that has to do with any effort to substantiate any sectarian position or any creed. The general theme is the somewhat sweeping theme of *LIVING LIFE VICTORIOUSLY and TRIUMPHANTLY,* and our thought last Sunday, in the first sermon of the series, was "Having a Purpose"—whether you are 18 or 80 does not matter — an Objective: living for something.

Now, today, we are going to talk over together in a friendly sort of way how to get rid of the obstacles that stand in the way of the realization of your objective. Most of us are competent to outline objectives; we want to know what the purpose of our particular life is, and we want to have an objective for that life; we want to have a goal. Why, a life that has not a purpose, in the first simile that occurs to me at the moment and true at the same time, is a life that is drifting, that has no rudder, hasn't any chart, any compass, just living from day to day being buffeted about by every wind that blows, amenable to the strange diversities of every imperative

that comes into our life, at the mercy of the weather, at the mercy of food, at the mercy of clothes, at the mercy of what people think, at the mercy of a thousand things that come in and out of the little aura of our lives. No wonder so many of us are confused, no wonder so many of us are irritable. I never knew so many irritable people as I am meeting now, everybody is nervous, on edge, while there are people who, if you just look at them, begin to react.

I saw something happen on the bus coming out of the Loop the other day that comes to my mind as I think of an experience. There sat a man in front of me and he had not said a word to anybody, just sat there, so far as I could see, and another one across the aisle turned around and looked at him, then turned the other way. Not a word of conversation that I could hear, and when the man opposite him left the bus, as he went he turned to this man in front of me and said to him, "I don't like the way you look," and got off the bus. Well, I sat there and said, "There you have it"; neither one of these people had spoken to each other, not a word, and yet just the way one of them looked developed an impressiveness that he could not control so that when he left the bus he said what I have just told you he said. That is symptomatic, and the symptom of something, and it has a social significance.

Now, in all this jittery, emotional upheaval don't think that any of us escape. I have to keep myself disciplined every hour of my life. There never was a time when we should so attempt to retain the strength which comes from poise; and poise means an integrated personality which is in control of every given situation—that's poise. People who let themselves fly off the handle, say unkind and cutting things, react in a jittery way towa life, are people who are, as individua symptoms of a social reaction. H are we going to overcome these di culties of life that stand in the way the realization of our objectives? M people's reaction to trouble is alwa negative. Almost everyone I kn who is in trouble—and it seems to that I know everyone who is in tr ble, because I get more trouble pou on my study table than it would se sometimes as though I could bear m self, and when I don't get enough go out and look for it; but it seems me sometimes that when I see t avalanche of anxieties and the woe people who are in trouble, that I rar meet a person who can handle trou positively. Most people handle tr ble negatively. The negative attitu toward trouble, is the attitude of co plaint, the attitude of excuse, the a tude of self-pity . . . that is a v difficult form of reaction, self-pi the person who says "Why should t happen to me? Why should I have t trouble? Why should it be my s my daughter? Why should this tr ble come to me?" That is quite u versal, and very soon people, if th are not quite careful in that kind reaction to trouble, only deepen trouble. That is a negative react to trouble, and not a positive reacti

As life deepens for me and I matu get older, and I hope with the grow I get more common sense as well think I begin to realize more and m and more the universality of the co plexities and problems of life. T seem to be more complex, more u versal. I don't have the door of cape from the awareness of their re ity that it seems to me I had in enthusiasms and effervescense youth; they become more real— people's tears, and heartaches and s rows. It seems, as life deepens, tha

ım becoming more sensitive to them.

Now, let us make up our minds to ɔne thing: if you are the kind of per-ɔon here in the Church this morning, ɔr listening, whose life has been pretty ɯuch a bed of roses and you have ɲever known great loss, or great disillu-ɔionment, or a deep sorrow, or a con-ɔtant frustration of life, if you have ɲever known trouble, you are going to ɦave some one of these days. Then ɣou won't be quite so hard and critical ɑnd bitter about people who have had trouble, because you will have had ɔome too, and then you will begin to realize what I am trying to say in the talk this morning: it will come your way, and where, sometimes, you have been intolerant and critical and unkind and bitter toward people who are in trouble and have had trouble, your very soul will cry out and it will hunger, hunger after an understanding, sympathetic heart when your trouble comes, and then you will know.

And so, what I am pleading for momentarily is patience. I think that all of us should have vastly more patience with people who are in trouble than we do. Many of us who try to keep our lives in order, and who try to live life victoriously and triumphantly, and meet every difficulty and problem that comes our way, are inclined to grow a little bit impatient with people who are failing and people who are in difficulty, and people who seem to have lost the art of cohesiveness, who don't know how to take hold of the problems and difficulties of life and in an orderly process assemble them in such sequence that they can handle them one by one. Their lives become a confused thing, and darting into the sensitiveness of their souls from every direction are the darts which wound and scar, and so they become hysterical and frenzied and they don't know how to handle a situation or a problem, don't know how to surmount the obstacle that comes over them, and I think I could perform no more valuable service to those of you who honor me by listening, than to suggest a way in which all of this terrific challenge of life can be met. The challenge of life today is terrific. Why, I never thought of life as so much of a challenge as I think of it at this hour! *A CHALLENGE*, a challenge that is clothed in all the imperativeness of eternal need. A challenge because we are going to be ushered into probably the greatest opportunity of all history!

It makes one almost breathless to realize that we are approaching a decisive moment in which the future of man for a thousand years, and then another thousand, may be at stake! That's the challenge; it is a challenge such as this world never had, and it is a challenge directed to us as individuals, too. There never was such a challenge as this hour for those who feel the burden of the problems and the difficulties. Sometimes, and I am speaking now in parenthesis, and I am speaking the innermost convictions of my inmost self . . . sometimes, when these problems—we hear them every day, they screech at us and scream at us from the headlines of newspapers, the imperative voices and intense attitudes, some of the raucous voices of the radio in the field of religion screaming, whining, and shouting; in the field of statesmanship, the arguments, the accusations, the discussions, everywhere our personalities are being assaulted by problems; problems of the world, of the nation, the individual, problems, problems, PROBLEMS, always problems until sometimes, just between you and me, I wish the whole world, and the whole nation, and every troubled soul, could just quietly stop everything, shut the door, switch off the radio, refuse the paper, and just sit down quiet-

ly, and all of us could get hold of ourselves; recapture our own power, that in the hectic, confused and increasing chaos of a great world in upheaval and in revolution, bathed in blood and washed in tears, man would formulate a conception of his own dignity again and his own worth and his own personality, and that instead of being surfeited and bowed and prodded by all the activities and the confusions, there might be individual awareness and awakening within our individual hearts of the dignity of the human soul. I think man has lost his sense of dignity; and I use that in its highest and in its most beautiful connotation . . . the worth of the human soul, yours, mine; that in the divine pattern of eternal truth you were never designed, neither was I, nor any individual, to be a scarred, broken, bloody, beaten thing, for I believe that man was made *IN THE IMAGE OF GOD;* that he is still the image of God, and when the image is broken it is not God who breaks it, it is man; and the eternal image of divine perfection for man has never been broken. War cannot break it, hate cannot destroy it, nothing can mar it, all that man is, all that man has acquired, all that man has achieved put together could not destroy the pattern of God's man. You and I, we are that pattern, and I can perform no greater service that would help you to overcome every obstacle, than to convince you of that fact. Assured that we cannot escape trouble, we must meet it constructively and creatively; I could also imply, as I have, that trouble brings out the best that is in a person, and it does, or it may bring out your worst. Any person who has trouble is either a better person, or a worse person, you will never be the same person, never. And what trouble does to you is not half the story; the other half, more than half, is *WHAT YOU DO TO TROUBLE!* The neg tive attitude is permitting trouble to something to you; the positive attitu is for you to do something to troub and I could perform no finer functio than to be able to project this o thought, one truth, out into a world trouble, to an audience of troubl hearts.

A friendly minister called me up t other day and said, "Doctor Bradle would it be possible for you to gra me an hour's conference with you? would like to talk to you." I said, "A you in trouble?" and he said, "Yes, am in trouble. It is not what y probably surmise, but it is troub and I would like to talk with y for an hour." Well, out of a ver busy schedule I found an hour f that minister, and he sat down o posite me in my study and said, "Ho do you do it?" I said, "Do what?" H said, "Almost every place I go, in m own church, and outside of it, the pe ple with whom I talk, quote you helping them. How do you do it? come humbly to sit at your feet; want to know; tell me how you do You know you are not a great preac er," and I said, "You don't have to t me that." And he continued, "Y know that you are not academic, y get your firstly, secondly and thirdl all mixed up. I have heard you preac I frequently come over Sunday ev nings. You usually start with a co clusion. Really, Doctor Bradley, y violate all the rules of homiletics." said, "Yes, that is right, I forget them "You don't spend a great deal of ti on theology," he said. "No, first, b cause I don't know anything about nobody does; and I don't like to prea something that I don't know anythi about, so I don't preach much abo theology; I leave that to preachers w do know; I let them do that." And said, "You don't say much about co

ing to Jesus." I said, "No, I don't emphasize that, there are plenty who do. I never have been quite as much interested in people coming to Jesus as I am getting people to go along with Jesus. There are a lot of people who come to Jesus and that is as far as they get; they don't go anywhere with him. I am interested in getting people to come to Jesus, but not just standing up and shouting about coming to Jesus and then having everything all fixed from then on . . . I like people who come to Jesus and then say with Jesus, 'Let's go out now and do something.' I want people to go along with Jesus as well as come to him. That's my job." And he said to me, "Tell me what it is." And I said to him, "I think I can." and he grew expectant; he got on the edge of his chair. I said, "Don't get ready for any great secret, I haven't any. There are no great secrets about this, so don't get your expectations too high," and I looked him straight in the eye. "Do you know how I try to do it? Everytime I open the door of my vestry to come to my pulpit I am always conscious of the fact that I am going to speak to a congregation where there are broken hearts in it, and troubled lives, and worried fathers and mothers, and conscience-stricken young people who may be suffering from remorse and sorrow. My secret is that I am just trying to help people to live life victoriously."

Every time I look into a great congregation—like this one this morning—here you are from all over the city, hundreds of human hearts in a world of challenge. Why, I have got to do my best to say something to help you so that when you get up and go from this church you will say, "Now my shoulders are up a little straighter, my chin is up just a little higher; I am not going to let trouble and worry and grief and sorrow, or what people say, or any other thing, touch the inner soul which is mine. *I AM ON THE INSIDE HOLDING THE KEY TO MY LIFE. IT IS MINE, MY KEY, AND NO ONE CAN INTRUDE INTO MY SOUL!"*

That would mean the reconstruction of every life in this congregation; it would mean the casting off of the defeatisms of life; it would mean handling successfully the frustrations of life; it would mean meeting every trouble and every heartache and every sorrow of life; *MEETING IT TRIUMPHANTLY!*

There are no mountains, there are no unbridged seas, there are no obstacles; every one of them can melt and disappear to the soul that has learned the kinship of life's truest dignities. You are the master, and they may smile, and the cynic may shrug his shoulders, and the defeatist, the skeptic, may snarl at your victory, let them. The poet was right. I, you, the personality, the soul, your head, and mine, "may be bloody, but it need not be bowed; I am the captain of my heart, I am the master of my soul."

That will do it; reorganize your attitude toward trouble! reorganize it now; you who are in the depths of trouble, in the depths of sorrow, in the depths of greatest worry. Reorganize! Begin it now! Is there confusion all about you? Do you wait for tomorrow's dawn with anxiety? Is there something you must do tomorrow that you are trembling about today? Is there sorrow, anxiety eating and gnawing at your heart? I have a key, I will give it to you, it is priceless, but it does not cost a cent.

"BE STILL, AND KNOW THAT I AM GOD!"

The God consciousness of perfection visualized in your mind and heart will crush every trouble into a million pieces, and you will reign victoriously.

The Liberalist

FREEDOM—FELLOWSHIP—CHARACTER

PRESTON BRADLEY, LL.D., D.D. ..... Edit
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EDITORIAL

AS LIFE develops and matures the spirit of adventure increases with many of us rather than diminishes, and while we may never have had an opportunity of making any of the great adventures which have been made by great travelers and pioneers, yet we are interested in reading of them and are always thrilled by them.

The history of progress is but the history of adventure. Without adventure there would have been no achievement, no development, no progress. If we were to analyze the motives that prompted discoveries and inventions we should, I think, upon very careful analysis, see very definitely portrayed that the basic motive is that of conquest of the unknown—the unseen. The greatest gift which the universe has ever given to man has been man's capacity for experimentation. Without this attitude the universe would always have remained unknown. Without it, stars would never have been anything but holes in the sky, through which man could see the glory of that which he could not understand. Without experimentation life would have been a drab, accepted, commonplace affair, man being contented with whatev strata he found himself in, abiding p tiently by whatever offering was e tended to him. But the spirit of a venture has swept all that aside, a man, revitalized, revalued, looks at t world and all there is in it, not terms of accepted limitation, but as great opportunity to which he c bring his intellectual, his emotiona his esthetic powers, his world of utilit his world of social significance, and in that world, build and grow.

If it were not for this spirit of a venture we would find ourselves st in a prehistoric era. Nothing in th world of any value has ever been a complished without effort and witho overcoming resistance. That is t only way in which people becon strong in any particular. Life is n what we find it; it is what we make i and it is not what life does to us whi matters; it is what we do to life. Ma a person is so interested in making living that he has lost all interest making a life. These two are n synonymous by any means. A spir of adventure brought to the physic universe has revolutionized that un verse and our relations to it. Gre

discoveries have led to great inventions. Man has gone to the impenetrable darkness and mysteries of nature and has wrested from them their secrets. Japan, South Africa, Australia, Russia, Moscow, Paris, Berlin, are no farther away than the ether waves about us. Man can press a button and light a continent; he can whisper and be heard around the world. He has annihilated space and levelled mountains in his conquest of the barriers of communication and power.

Man has been tremendously and succesfully at work in this spirit of adventure and conquest and it does seem to me that it is logical to deduct that, when he has revealed such ability as all this determines, he can at some time along the way use that same intellectual ability in finding a way by which the greatest achievement of all time might be a realization; the art of living together in peace, contentment and happiness. I do not entertain a pessimistic attitude toward our future. The weakness lies not in the pattern, but with us the workers, whose task it is to fashion human progress. I believe with all my heart and soul that the potentiality is here; that the ultimate victory belongs not to the strong but to those who can develop a technique of bringing into effectiveness man's latent powers for honesty and integrity in living. The mere fact that ideals exist at all is evidence that they exist as a possibility of realization. Ideals are not mockeries, and dreams are not nightmares. I cannot understand people who develop a philosophy of pessimism that the spirit of adventure in man is dead; that he is to be the victim of the blind and relentless force seeking to imprison him; that he cannot solve his problems nor overcome his difficulties. I refute this fatalistic attitude with my whole soul. We must be realists and keep our feet on the earth, but it is also good to keep our faces toward the stars.

There is nothing final, yet the world is full of people who accept the verdict of one experience as a finality. This immediately closes the doors of greater adventure and greater opportunity. The man who says it cannot be done is usually pushed aside by the man who is doing it. Every great advance made in the history of the human race has been made in the face of discouragement and reactions from people who oppose it. Every great truth which has been of value to civilization has had to fight its way into acceptance. Life was never meant to be easy and the only real happiness in the world is the happiness of overcoming. The trail and the path finders, these are the men who have set the pace for us, and not the complainers and the cynics and the cry-babies who seem to think that life is all pre-determined and there is nothing we can do about it. It is not necessary to accept that which mutilates or destroys our own finest and highest selves, and it requires an adventuresome spirit and a pioneer character to face life on these terms; and yet if we could all just develop that technique, we would find the compensations to be so great that life would take on an added distinction and a renewal of its charm. There is nothing more beautiful in this world than attempting to express ourselves and to live life on the high plateaus of adventure and courage.

Most people look too longingly for a miracle—something to happen from the outside which will change all the discouragement and turmoil. Our emphasis is out of proportion. Most of the things which are really important in this spirit of adventure do not come from the outside world at all, but from the strength and power which we have built up within us. Let us utilize every

experience—everything which happens, every conversation, everywhere we go, every sight we see, everything which touchs the aura of our personalities, let us utilize that experience to the enrichment and the unfoldment of our inner selves—for life was made for victory and not for defeat. There is a tendency to submit, rather than to challenge life. Some people are content to float upo the river of time and always with t stream—never against it. They ma no resistance whatever against the cu rent. Where is your spirit of adve ture? Life is not what you find it; it what you make it.—Let's make something fine!

BOOK CHATS

I HAVE chosen to open this Book Chat with a book by one of the world's most interesting writers—Lin Yutang, and the title of the book but recently published is "The Vigil of a Nation." Everything which he has ever written has been written with distinction, with purpose, with sincerity and with a vital, dynamic style. It is remarkable that one of another culture and another language should become so adequate and reach such a high degree of perfection in writing in an acquired language, and against a background of unfamiliar tradition. I am sure that many a reader will recall his "Importance of Living," which had a recognition by America's reading public seldom accorded to any book. But we approach his new book, "The Vigil of a Nation," with the assurance that here he writes of his own native land, China, and what he says has a ring of authenticity such as many occidentals in writing of China are unable to possess.

In the ever-changing scene of political activity two things have happened which are commanding in their interest and significance. The first is the coming into power and recognition of France and the cities of France and the status of France among the nations. And the second has been the increa ing confusion about, if not the defini deterioration of, the status of Chin The situation in France can easily explained and is rather obvious to all, for right through the entire occup tion of France she was able to mai tain an underground, as well as havi representatives outside of France c operating and working together for t restoration of her power and plac But while China has been torn not on by eight years of fighting an enem outside and inside her borders, she h also been the tragic victim of an und clared civil war. This has always be a difficult hurdle for the Americans leap in our traditional sympathy an interest toward the Chinese peopl Here is where Lin Yutang comes in, f no one at any time during these pa years has brought us anything comp rable to the clarification of the Chine situation which Dr. Lin Yutang bring Not to know this book is to remai ignorant of the Chinese problem an difficulty.

Public opinion has been divided i America on what the Chungking go ernment is and is doing, and what th Communist government is and is do ing, for there are two governments. D Lin asserts, and I quote: "I am not i

the pay of the Chinese government; I hold an official visa as a matter of convenience. The official job for which my present American official visa was granted is research on Sino-American cultural relations. My actual job as I see it is to help interpret China wherever I can. If I choose to support the forces of integration rather than the forces of disintegration, and if I choose to support the Chinese government where I think it deserves support and criticise its mistakes where it deserves criticism, that is my right as a citizen of China."

What American can deny Dr. Lin Yutang this right, and it is precisely the exercise of this right which makes his book of such informative and analytical value. Those correspondents who have gone into China write no less sincerely and honestly, but it is a fact that in this book Dr. Lin has spoken of many things in regard to the so-called civil war that will be startlingly new to Americans. The difficulty in the way, it seems to me, of an American's understanding of the situation in China, is the inevitable confusion which results from the use of names. The Chinese never have been and are not now temperamentally constituted toward the practice or philosophy of communism as we understand communism in terms of Karl Marx. The so-called communism of China has very little in common with the philosophical communism of Marx, and yet when the word communist is applied to the Chinese, it is a perfectly normal reaction for the American to think of the only communism with which he is familiar, and that is, of the Russian brand.

As I analyze this book, there are four problems concerning China which Dr. Lin Yutang understands as well as anyone in the world:—There is the problem of unity of the Chinese people and government; there is the problem of the land, and one can only partially visualize the immensity of China, the potentiality of its land and what its land can, with the application of modern science, do by way of production; and then there is the problem of the army, which Dr. Lin very definitely and clearly outlines as a matter of getting supplies from the west and particularly from America; and then there is the final problem, which is one of the biggest of all, namely, the industrialization of China, without which no nation in this modern world can long exist, and which is primarily necessary to an elevation of the standard of living. This is a general principle of economics and one which every nation in the world has faced and is facing and undoubtedly will be an important problem for the peace conference when that long-anticipated and hoped for event takes place. This particular problem of industrialization is not unique or peculiar to China. It belongs as much in the category of occidental problems as it does in that of the Orient.

What does Dr. Lin Yutang suggest as the answer to all this? Here he is definite and maintains that some form of unity between the two Chinas must be worked out, and after the war the constitution which has been promised to China must be established, and provision made in the constitution for other parties to become a part of the Chinese program, and he is also definite that the secessionist army shall be abolished. I was very much interested in his comparison between what China faces today and what the United States faced in 1860. His analogy there is clarifying and tremendously effective. The whole book is based on a picture of the people of China at war, which he saw in his 6 months visit last year. It is a tragic but nevertheless hopeful story and closes upon a triumphant

note that China has a great future, and when and as she takes her place beside the great nations of the world, she will stand for a civilization and a culture predicated by her own philosophy and her undeniable heroism during these dark and difficult days.

* * *

The book I now mention is of great importance and of vital interest to every family which has a soldier who will, one of these days, be returning to civilian life. It is entitled, "Soldier to Civilian—Problems of Readjustment" —and the author is Dr. George K. Pratt.

The returning American soldier needs our help. The period of transition from military to civilian living is bound to be difficult, and the man who faces it deserves intelligent understanding. The author is an eminent practicing psychiatrist who has had military experience, has served on the staff of the National Mental Hygiene Committee and has carefully studied the problems of the service man's readjustment. Dr. George K. Pratt, the author, is a nationally known American psychiatrist of wide and varied experience. He was born and brought up in Detroit. He obtained his medical education in Michigan and followed this with graduate work in psychiatry in several psychopathic hospitals and clinics, mostly in the east. In 1927 he pursued further graduate study in Europe. The community aspects of his specialty early interested Dr. Pratt, and he served as Medical Director of both the Massachusetts and the Connecticut Societies for Mental Hygiene, as well as Assistant Medical Director for eight years of the National Committee for Mental Hygiene in New York City. He continued these interests on coming to Connecticut as Assistant Clinical Professor of Psychiatry and Mental Hygiene at the School of Medicine at Yale University, and also as Medica Director of Community Psychiatri Clinics in Bridgeport and elsewhere

For many years Dr. Pratt has had sympathetic understanding of soldier and their problems. At the presen time and since its opening in 1943, h is a member of the Medical Examinin Staff, Psychiatric Division, of the In duction Centers for the Armed Force at Yale, where he has been engaged i screening out inductees with psych atric handicaps. His concern for serv ice men is personally deep, since one c his sons is a corporal with the arm signal corps, somewhere in Europe a this time. Dr. Pratt is a Fellow Member of numerous medical and psy chiatric societies. He is a frequent cor tributor to both professional and la journals. Some of my readers migh recall the book "Your Mind and You of which he is the author. He has bee the co-author of many other books an technical articles in his field. I hav told you this much about him, in orde that you might know that what he ha written in his book, "Soldier to Civi ian," is based upon experience, unde standing and unsurpassed authority.

The language of the book is simpl understandable, full of sensible advic and concrete suggestions on how handle many of the situations whic we will all face in regard to our retur ing soldiers. Family life, marital rel tions, community opportunities and o cupational adjustment of the servi men are frankly and fully discusse The emphasis is directed toward t man who returns with a physical psychiatric handicap. Those who re this book will be better able to crea the necessary atmosphere of unde standing and support through whic the ex-service man may be helped help himself and to establish ways living that will prove satisfying to hi and advantageous for society.

I do not need, in this book chat, to impress upon you how great a problem this is, and how important it is that those of us who will have the opportunity of working with and for the returned soldier understand the problem from all points of view. It will be a difficult task for a long time to come, and the more expertly and scientifically it can be handled the more successful will be the results. There is a definite part for each of us to play as laymen, and we should avail ourselves of every opportunity to know all that we can about it. That is the real purpose of this book. Undoubtedly there will be, at the close of hostilities, a progressive demobilization and as time goes on we will all be better informed and more competent to deal with our individual problem, but this book, "Soldier to Civilian," presents us with the opportunity of knowing the best and the finest methods and treatments which have been produced up to the present time.

I must mention as well that the book has a very valuable appendix about the community service for veterans, and is the first outline formulated by the newly created National Committee on Service to Veterans. This greatly enhances the value of the book and contains timely advice for leaders who wish to coordinate and make as highly efficient as possible the service for veterans' groups within their own communities. Every village and crossroads town and city in this land should be interested in this problem. What is done wisely or unwisely for the veteran will be a sign and measure of our times and a forecast of our future, and this is a task for all of us.

* * *

A book was recently published which will unquestionably receive much recognition among those readers who are interested in the religious type of novel. I refer to a novel called "The Innovator," written by Mr. John Brett Robey, which deals with the trial of Jesus. This is Mr. Robey's first novel and it was written while he was interned by the Japanese in Hankow. He had spent four years in China as a member of the British Foreign Service, and during his spare time in that period he had worked over an idea for a short story which first occurred to him when he was an undergraduate at Oxford. The story had to do with an evening in the life of one of the men who condemned Jesus to death. On the unforgettable day of Pearl Harbor, he found himself suddenly confined to his house by the Japanese and cut off from the outside world. It is in such experiences that one's resourcefulness makes the life endurable and the experience itself becomes an opportunity, reminding me of that familiar phrase, "Walls do not a prison make nor iron bars a cage." To keep up his morale and to endure his isolation he went to work on the revision of the rough draft which he had made. Practically the only available source for research was the Bible which he had. He started writing it out in longhand and the story grew and grew into about 140,000 words. There were many delays in the negotiations for exchange of consular officers and each delay gave him the opportunity of revising and typing. He continued the mechanics of the task right through the bombing from the American Flying Tigers, who at one time scored a direct hit on his house. On the long trip home to England, which took him from August to October, 1942, he reworked the whole typed version which he had written during his internment. On arrival in this country in March, 1943, he married his American fiancee, whom he had not seen for three years. He now lives in St. Louis, Missouri, where he is on the consular staff serv-

ing as British Vice-Consul. Mr. Robey has put into his book all the drama, excitement and interest of the four days preceding the crucifixion. This is the entire period covered in his book, "The Innovator." Restless crowds packed Jerusalem for the Passover and the authorities feared that the revolutionary teachings of the Galilean might stir up riot and bloodshed in the city. The Sanhedrin, Judea's supreme council, and under the heel of the Empire, had to decide quickly what to do about this Prophet and Teacher and were determined to crush him and his movement, once and for all. The problem was delicate and out of the heated discussion there arose four personalities who utilized the situation as an opportunity to advance their own personal ambitions and to establish their status with the conquerors. The counterpart of this type of person is to be found today in the quizzlings of the world, and it is to the everlasting credit of two of our modern nations, Denmark and Poland, that no quizzlings have arisen within their borders. But there were many in Palestine when the tyrant and dictators of the Caesars overran the country. Foremost among these was the High Priest Annas, shrewd, calculating, designing, an opportunist of the first water, and he always used the technique of the opportunist by playing rival factions against each other, thereby seeking to add to his own power. His surly, designing father-in-law, Caiaphus, who was the chief priest and the nominal leader of the Sadducees, took the situation as another excuse to challenge the dominance of Annas. To Matthan, strong man of the Pharisees, this was to be the turning point of his career. He determined to make it a struggle for political survival, with the rich merchant Porphirios his greatest rival. This is the setting for the book, and these are the chief actors, but they form only a part of the fascinating drama of little men whose petty desires happened to be spotlighted in the great irony of immortal events. The tense conflict of human passions rises to a superb climax in the trial of Jesus, with the thundering question: "Are You the Son of God?" In telling the story of these last four days in the life of the Teacher and the Prophet, he does not permit any fictional characters or fictional incidents to distract from the commonly accepted account, and he does emphasize what all scholars of accepted authenticity agree to, that the common Jewish people of the period have long borne an unjustified responsibility for the death. He places the blame where it belongs, on the Roman Empire, its officers, its representatives and its collaborators.

The novel is not difficult reading, and a sensitive scholarship does not intrude through the pages. The attitude of those who condemned Jesus was not that he was *the* Messiah, but *a* Messiah, the latest in a long line of revolutionary innovators. In other words, they based their whole antagonisms against him as an "Innovator." The book is an interesting contribution and increases the admiration for one who spake as never man spake and who lives in history as the hope of the world.

P.B.

The *RADIO* MAIL BAG

By GRACE THAYER BRADLEY

TWO days of sunshine followed by a terrific rainstorm—and behold the miracle wrought in the park! I could not believe my eyes when I walked out the next day and stopped before some shrubbery and stood staring—(yes, no doubt with mouth open and eyes wide with surprise)—for there were green buds on every branch which only the day before had been black and dead—looking as they had been all winter! Many of the trees were in bud also and the grass beautifully green. I vow I've never seen Spring come with such suddenness! Why, the "Lady" is not due to arrive until the 21st, and this is only March 17th. Oh-h-h, that's it! St. Patrick must have had a hand in it—true to the Irish nature, playing a prank on us like this, sending Spring in on the crest of the heaviest rain I ever saw fall in Chicago! My good Saint, I hope you don't laugh out of the other side of your mouth. With two more weeks to go, there *could be* freezing winds and even snowstorms before March closes the door on Winter and Easter sun rises on April 1st. Perhaps we will be April fooled on Easter day by finding the ground white with snow! That happened once, many years ago. We were speaking of it just the other day. Anyway, I have had the joy of seeing again several early robins, alert and plump, hopping around on the greening grass—and a company of Mallard ducks — they with the proud, glistening green heads and white collars—with their tweed-like lady companions, paddling about in the park lagoon, where they usually sojourn in the Spring for a few days before flying north. Possibly these may spend the summer on Lake Vermilion and will be swimming around in our bay with a brood of ducklings, always an interesting bit of wild life. What a delight it is to see all these signs of Spring's awakening—fulfilling the divine law.

Now we will look into the Mail Bag. I find the first letter we have received from India, and I believe it will interest our readers as much as it has us. It comes from one of our boys on the Honor Roll, a member of the Church, Arthur Schumacher:

"Dear Dr. Bradley and fellow members: Your very welcome and very nice Christmas package reached me yesterday. It came through in fine shape. You certainly did use good judgment in selecting the gifts, as I have use for every one of them. I want to thank every one of you from the bottom of my heart.

"This has been declared an open 'APO,' thus I can disclose my exact location. I'm with an Air Service Command group at the Karachi Air Base. This is about 10 miles from the city of Karachi, India. Karachi is about midway up along the west coast of India, right on the Indian Ocean. We are out in the Sind desert, so that will give you some idea of our surrounding landscape. At this time of year the

weather is ideal, as during the day it is just comfortable without wearing a coat or jacket. The sandstorms and malaria are the worst thing to contend with now. In the summer there is also the heat. Comparatively speaking, though, we are much better off than millions of our buddies. We live in nice store barracks, have electric lights, running water, two movie theaters, good recreation facilities and a large city nearby.

"I've been across India twice, traveling by rail. The more you see of the rest of the world, the more one appreciates the States. We are indeed the luckiest people in the world to be living in the United States. Here the life expectancy rate is only 27 years, and the filth is beyond description.

"Our group services, maintains and assembles aircraft of all kinds. How well we are doing the job the Japs know better than anyone else. Our morale is 'tops' and we are hitting them with everything we've got.

"I also wish to express my gratitude for your sending me the 'Liberalist.' I derive a great deal of good and comfort from each issue. I believe this is about all for this time. With best wishes, As ever, Arthur W. Schumacher."

* * *

Here is a letter from Madison, Wisconsin, which is quite unusual in point of content and very interesting, I think. Mr. Ole Sigurson writes: "My dear Dr. Bradley: Listening to your book review last Wednesday evening, I was thrilled beyond expression to hear the name Bellamy and his book, 'Looking Backward.' This brought back memories extending back more than fifty years, when an old friend of mine let me take and read 'Looking Backward,' also a companion book, 'Caesar's Column.' You can imagine what impression those books would have on a boy in his teens.

"My father, who was a dyed-in-the-wool Lutheran, nearly hit the ceiling when he heard what the books were about, and said they were a detriment to young people, and condemned them in no uncertain terms. It was during the time when the word 'predestination' was a lot more important than invention and had divided the church into two distinct 'camps,' ready to jump at each other. The rift became so bitter that members left their church and built a new edifice and chose their own minister. All of those things had a great influence on me—made of me a skeptic, and made me lose faith in a religion which would fight over words that had no place in any religion.

"About the same time that I was reading the two books mentioned, I also read Bob Ingersoll's book, 'Mistakes of Moses.' Religion from then on did not interest me until in 1923 I moved to Madison and, going to church one Sunday to 'kill time,' I heard a liberal minister give a talk on the infallibility of the Bible. Following up and reading books in liberal religion, I became very much taken up with the religion that was based on action and works in contrast to faith alone. Then when your voice came on the air with your strong conviction on Liberal Religion, it rounded up all the ideas that had formulated in my mind, so today religion is a living, dynamic thing, that dominates me in my daily tasks. A firm believer in all that you stand for, I am Yours truly, Ole Sigurson."

* * *

A letter from "Hillview Farm," Elkhorn, Wisconsin, in which the writer speaks of her friendship with Miss Florence Scully, brings vividly into one's thoughts that saintly woman—Florence Scully—who was a member of our church and who did a vast amount of

good in her work in the jail school and elsewhere, and who will be remembered by many. She was killed by an automobile several years ago. "To live in the hearts we leave behind is not to die," is very truly attested in this lovely letter:

"Dear Dr. Bradley: I have intended writing to express my sincere appreciation of your fine radio talks and book reviews. I am an old friend and former pupil of Miss Florence Scully, who did such splendid work in Juvenile Detention Work in Chicago in past years, and also in the old jail school. As a little girl in Irving Park I first knew Miss Scully as one of my most beloved teachers, and through her became interested in The Peoples Church and your teachings, but it is 15 years since we have lived in Wisconsin, and I do look forward to your 15-minute nightly program. Tonight you quoted a little poem called 'The Little House,' I believe, and my husband came in just as you started to read it and liked it so much that he asked me to write to ask where it may be obtained. We would like to send it to our son who is Supervisor of Instrument Training in California at Chico A. A. F. He is a veteran of Pearl Harbor and has been in the army air force since November, 1940. My oldest son is foreman in charge of Electronics in a war plant and we are trying to carry on without help on our Poultry Farm. I am sorry for taking so much of your time, but we do appreciate hearing you—and it's a joy to find that you agree that Dr. Cronin is one of the cleanest authors of today. Thank you so much. Cordially, Estella Kline."

* * *

We were glad to hear from our friend Sgt. James L. Sullivan, who is at Camp Hood, Texas. A charming and brilliant young man, who was an instructor at De LaSalle Institute. In his letter he enclosed three poems he had written in camp, saying "You must be harassed, Doctor, with requests, so I shall not take it at all amiss if you find that you cannot please me by reading the enclosed poems. Let me say that I am happy to have had occasion to write to one whom I shall always remember for his kindness to me. When home on furlough, I had dinner with Thomas Curtis Clark and his charming wife, and you may be sure that you were mentioned in our conversation," etc. And now I am going to give you one of his poems, which is all we have space for. We'll keep the others for a later period. This he calls "Silhouette."

"I saw a tall tree bold against the sky,
Its great arms wrapped in every sunset,
Hair cool with every dawn.
Sometimes great winds and rains rode by
In wild assault upon its heart;
But after tempest, lonely and apart,
It raised again its proud face to the sky.

"Stand, Soldier, bold against the crimson sky.
Remember, though today is dying,
Tomorrow holds a gallant dawn.
This night may mingle you with earth and sky,
And comrades seek you with unseeing eyes.
But know that night itself forever dies,
And they must find you bold against the sky."

* * *

If "April showers bring May flowers" what a blooming we will have! And can't we all give a sigh of relief that the long winter is past? Remember to write
AND—KEEP—ON—THE—BEAM!

DR. BRADLEY'S ENGAGEMENTS

February 15th to March 15th, 1945

FEBRUARY

15—Radio Address. WGN.
Conference. Advisory Com. Dr. Bundesen's office
Board Meeting. People's Church.

16—Radio Address. WGN.
Address. Beverly Unitarian Church.

18—Two services. People's Church. (7:30 p.m.—Brotherhood Service)

19—Radio Address. WGN.
Address. Crane High School Brotherhood Service.

20—Radio Address. WGN.
Meeting. Chicago Council against Racial Discrimination
Inspection trip to N. W. Univ. Kennels.
Address. Pershing School PTA.

21—Radio Address. WGN.
Cutting record. WGN.
Book Lecture. People's Church.

22—Radio Address by transcription.
Address. People's Church, Cedar Rapids, Iowa.

23—Radio Address. WGN.

24—Inspection trip to N. W. Univ.
Visits to hospitals.

25—Two services. Peoples Church
Radio Address. WAIT.

26—Radio Address by transcription.
Address. Kiwanis Club Banquet, Elmwood, Ill.

27—Radio Address. WGN.
Address. Adolph Kraus Lodge, B'nai B'rith.

28—Radio Address. WGN.
Two addresses. Assembly, Lakeview High School.
Inspections N. W. Univ. Kennels.
Book Lecture. Peoples Church.
Address. Crawford Lodge, A. F. & A. M.

MARCH

1—Radio Address. WGN.
Meeting Advisory Committee of Board of Health.

2—Radio Address. WGN.

4—Two services. Peoples Church.
Address. "Youth for Democracy" Stevens Hotel.

5—Radio Address. WGN.
Address. Business & Prof. Woman's Club, Dowagiac, Michigan.

6—Radio Address. WGN.
Address. Daughters of the Renaissance

7—Radio Address. WGN.
Meeting. Mayor's Race Commission.
Book Lecture. Peoples Church.

8—Radio Address. WGN.
Address. Uptown Lions Club.
Address. Albany Park Hebrew Assoc.

9—Radio Address. WGN.
Cut. record. World Broadcasting.

11—Two services. Peoples Church.

12—Radio Address. WGN.
Address. Martin's Restaurant. Congregational Ministers.
Annual Meeting. Peoples Church.

13—Radio Address. WGN.

14—Radio Address. WGN.
Address. Woman's Club of Jewish Institute. Standard Club.
Book Lecture. Peoples Church.
Address. Logan Sq. B'nai B'rith Masonic Temple.

WEDDINGS

FEBRUARY

5—Alfred H. Rodger and Bessie Adams.
17—Walter Ekberg and Muriel Babbs.
Jack White and Dorothy Bacter.
21—Ferdinand Peck and Marie Mattocks.
25—John M. Dugan and Evelyn Simonato.

MARCH

3—Harry Ragan and Shirley Hinman.
4—Harry A. Eckman and Mrs. Jessie W. Wilson.
10—Malte Lindblad and Marta L. Loving.
Sol Ehrenberg and Helen Rule.
Harold Leitch and Beatrice Fern Brown.
12—George Hershberger and Gladys Worachek.

FUNERALS

FEBRUARY

1—Anna Johnson.
3—Olga Kenneke.
5—Marjorie Price.
7—Wm. R. Fieldhouse.
14—Daniel A. McFaull.
17—William Benjamin.
19—Hans Pospishil.
20—Mary Thomas.
21—Clifford E. Stevens.
27—Wm. Hunter.

MARCH

2—L. G. Bradford.
6—James Bistor.
7—John B. Reisted.
9—Richard H. Fletcher.

The Following New Members Were Publicly Welcomed Into the Church January 7th, 1945:

Mrs. Frances Bierbower.
(From Second Reformed Church).
Mrs. Catherine J. Fortuin.
Miss Catherine J. Fortuin.
Mr. George J. Fortuin.
Mr. and Mrs. Paul Hunter
(From Watson Pk. Cong. Church).
Mr. and Mrs. Charles Pirron.
Mr. William Lawrence Pirron.
Mrs. Martin Sauser.
Mr. Martin Sauser.
(Somewhere in England).
Mr. William I. Sauer
(United States Army Air Force).

CHANGE OF ADDRESS

Have you changed your address? The church office would greatly appreciate your cooperation in keeping its mailing list up to date. There are other changes, too, such as the change of name when a marriage occurs. Sometimes mail goes astray because Miss So-and-So presumes of course that the church office knows all about it when she marries and becomes Mrs. So-and-So and changes her address. Kindly cooperate and keep the record straight. Thank you!

May H. Harrison, Secretary, The Peoples Church,
941 Lawrence Ave., Chicago 40, Ill.

Unity at Easter

Today he'll be remembering
Another Easter tide,
The hymns of praise within the church
When we were side by side.
He'll listen to his chaplain there
With messages of cheer,
And while he listens he will see
A face he holds most dear.
And we will be remembering
Upon this special day
The precious hours that once we shared
Before he went away.
And thus our love will span the miles
Upon this Easter tide,
And by our close held memories
We'll still be side by side.

Hilda Butler Farr . . . 10143 Prairie Avenue, Chicago.

AN APPROPRIATE GIFT

WE can think of no finer gift for a friend, a relative or a neighbor, than one which will remind them of your love every month in the year.

Our Liberalist is such a gift. We are trying to make this a most vital and inspiring church magazine. Every number contains a sermon by Dr. Bradley and special articles of interest and inspiration. All of the activities of the Church are emphasized. Every month there is an interesting department which Dr. Bradley writes, called "Book Chats." There are also editorials, stories and articles, Book Reviews, and one of the most interesting features is the Radio Mail Bag in which Mrs. Bradley every month gleans from the heavy radio mail inspiring comments to pass on to readers.

If you desire to send this magazine to a friend and will send $1.50 to Mrs. Thomas A. Harrison, Subscription Manager, Peoples Church, 941 Lawrence Avenue, we will send a Card announcing your gift. The magazine is now in its twenty-first year of publication, and goes all over the United States and to many foreign lands. Why not send your $1.50 today? It will come regularly every month. No one connected with the publication receives any compensation and all funds above the cost of production go directly to the Treasury of the Peoples Church to help our financial problem. Please subscribe.

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Center of Allied Arts

J. BRADLEY-GRIFFIN, *Director*

1219 N. LaSalle Street — Whitehall 5257

✦ ✦ ✦

APRIL PRODUCTION
Sir James Barrie's "THE LITTLE MINISTER"

New Dramatization by Roland Fernand

In the cast—Robert Dick plays the role of The Little Minister

Howard Cox	Ida Stacey
Mary Moore	Joe Glasner
Helen Buford	Elsie Kerbin

OPENING NIGHT, FRIDAY, APRIL 6TH and playing every Friday and Saturday night in April

Curtain 8:30 p.m. — Admission 95c

SPECIAL MATINEE OF "THE LITTLE MINISTER"
SUNDAY, APRIL 22, at 3:00

✦ ✦ ✦

APRIL PRODUCTION OF THE JUNIOR PLAYERS

A series of Saturday Matinee performances of
"THE WIZARD OF OZ"
Every Saturday afternoon in April—2:30
Adults 55c, Children 35c

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SUNDAY, APRIL 8th—APRIL DRAMA TEA

Distinguished Guest Artist—JOHN CHARLES GILBERT
who will present "The Mirth and Melodies of Gilbert and Sullivan"
with RHEA SHELTERS at the piano
THE PLAYERS will present
Sir James Barrie's One-Act Play—"THE TWELVE-POUND LOOK"
Under the direction of Frank Coyle
Admission—50c

✦ ✦ ✦

WEDNESDAY NIGHT, APRIL 25th
HONORING SHAKESPEARE'S BIRTHDAY
THE PLAYERS will present
AN EVENING OF SHAKESPEARE
doing short scenes from five of his plays
All seats free

✦ ✦ ✦

AUDITIONS FOR MEMBERSHIP IN
THE UPTOWN PLAYERS
Sunday, April 15th at 4:00

Honor Roll

Arthur J. Williams
Harold E. Hansen
John L. Freitag
George Freitag
Cpl. Howard Wentz
Lt. Kurt Proud
Kurt Meyer
*Lt. George Formanek, Jr.
Lloyd Blue, Jr.
Howard Carlseen
Clinton R. Sipe
Dr. Henry C. Johannes
Edward W. Nonnenbruch
Wm. Robert DeWees
Harold Ingersoll
*H. John Tinling
Yale W. Rowley
Cpl. Wendell Estal
Winslow Heg
Maj. Herbert Bluhm
Ben C. Bluhm
Douglas L. Palo
Maj. James H. Meyer
Robert H. Meyer
Lester G. Riley
Sgt. William F. Hobbs
Duane R. Terry
Frank G. Christ
Richard P. Strand
Norman P. Anderson
Arthur E. Toepfer
Robert Murphy
Robert Olson
Frans Eronson
Forrest A. Oldenburg
James Code
Henry Willeumier
Robert John Wendland
Sgt. William V. Myers
*Alfred Taylor
Robert E. Gill
George John Smith
Hans Kramer
Howard C. Nelson
Howard Berhalter
Charles Boaz
William Schroeder
Charles Walska
Sgt. James Schneller
Jacob Estes Replogle
Harry S. Gray
William Berglund
George E. Kruskopf
William J. Wenger
Walter Moran
Jay Merrick
Cpl. Charles Fuss
Robert Plumley
*Charles C. Crane
Robert Baumann
E. Kokoefer
Donald J. Norris
Robert L. Hangel
Elwood E. Kiltz
Mary Louise Sweet
Leslie J. Walker
Capt. Carroll D. York
Robert Hannum
J. C. LaPointe
Arthur J. Kredler, Jr.

*Killed in action.

Robert K. Schnorr
Rudolph E. Salamon
LeRoy Adams
Franklyn Adams
L. C. Rowley
Robert J. Hansen
Clyde F. Bower
Edward P. Brosious
Donald W. Brosious
Tom Henderson
J. Bryant Shoberg
Daniel Arthur Needham
Arthur Quesnall
David Ettelson
George Felch
*Virgil Drew Widener
G. Andrey
William Henderson
William H. Parlette
Capt. Andrew Haban
John H. Hagen
Lawrence Johnson
Cpl. James Kosner
William James Walters
Wayne P. Blue
Martin Sauser
William Sauser
Florence M. Moore
Edward Paschal
Robert Weeger
Ruth Leffler
Harry G. Nelson
George G. Eddy, Jr.
Tommy Bartlett
William James Walters
Elmer M. Wiederer
Marie Tilles
Robert H. Wiggins
Lt. Robert L. Eldred
Charles Paige
Harry DuMont
Sgt. Clee S. Post
Lt. Fred H. Kreutzer
Tom Lee Woods
Stf. Sgt. Geo. F. Arms
Raymond Mostek
Robert E. Poquette
*Walter Scott Sexton
Sgt. Roy O. Lawson
Gerhard Wegner
Andrew C. Wilson
Bruce W. Vespermann
Carl W. Voigtritter
Philip R. Strand
Capt. Donald Yous
Richard Miller
Sgt. James W. Buchanan
Jean Thompson
2nd Lt. Pauline M. Plummer, R. N.
Marvin I. Edelhart
Frank M. Shurman
Betty Best Hurley
Robert Wood, Jr.
Thomas Wood, Jr.
John Hendrich
Rudolph Lichtenebert
Charles Wesche, Jr.
Orville Wesche
Winifred Klippel
Jim Phillips

Sgt. William R. Hurley
Robert C. Stippe
June Blair Lauletta
Fred H. Goetz, Jr.
Stanley Kredler
R. B. Byron
Henry Pfaff, Jr.
James R. Victorin
Daniel Jack Woods
Sidney Weinberg
Mark Alan Miles
Cpl. Harold W. Hoots
Carl Leonard Fishman
June Fuss
Betty Philbrick
E. J. Wilkins
Leslie Merrill
Earl Palmer
James M. Woods, Jr.
Betty Droth
Harold Anderson
W. Ross Williamson
Noel Dudley Gregg
Robert D. Gregg
*Robert Osterberg
Lt. Carlton H. Marsh
Kenneth R. Ball
Lt. Marjorie Schulten
Calvin C. Kemper
Mary Alice Yarrington
Philip Langley
Gordon Robert Burkhard
Gordon R. Dahlstrom
Marvyn F. Harbert
Anton Novotny
Richard B. Miller
John M. Miller
Clarence W. Palo
Alfred C. Palo
Richard Arthur Arnopol
Robert Dwinell
James H. Roof
*Frank Anderson
William R. Gau
Harold R. Miller
Vincent William Larsen
Sarah Parks McCord
W. A. Molzahn
Sgt. Robert Harling
Arthur Schumacher
Mary Willeumier
Arthur Bluhm
Ens. Robert W. Scholler
Lt. Mario Cappelli, Jr.
James E. Phillips
Lt. John T. Etter, Jr.
Ens. Robert George Allen
Corp. Huber C. Lantz
Capt. Donald G. Faulkner
Theodore Gaillard Thomas
Foster Wagner
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Donald Seth Smith
Howard H. Kastner
Leo A. Perfumo
James T. Cuzort
Cpl. Don Maddox
Frank J. Mason
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Robert Harry Fulton

PEOPLES CHURCH ACTIVITIES

SUNDAY MORNING SERVICE (Broadcast by WJJD).....11:00 a.m.

SUNDAY EVENING SERVICE (Re-opens First Sunday in November) 7:30 p.m.

CHURCH SCHOOL OF RELIGIOUS EDUCATION—Anderson Hall... 9:30 a.m.

WEDNESDAY EVENING BOOK LECTURES (Re-opens First Wednesday in November)..... 8:00 p.m.

CHOIR REHEARSALS—Every Thursday Evening Church Auditorium 7:30 p.m.

RED CROSS UNIT—Every Thursday in Anderson Hall....9:30 a.m.—4:00 p.m.

WOMAN'S CLUB—Monday, April 9th, Anderson Hall..... 1:00 p.m.
Club Institute Day, Mrs. E. M. Berger, Chairman
"For Whom the Gavel Taps"—A Playlet by Club Members

Monday, April 23rd, Anderson Hall..... 1:00 p.m.
Annual Meeting and Election of Officers

Monday, May 7th, Edgewater Beach Hotel.....12:30 p.m.
Spring Luncheon—Speaker, Dr. Preston Bradley.
Miniature Operetta in Story and Song by Olive O'Neil

PROFESSIONAL AND BUSINESS WOMEN'S CLUB
Monday, April 2nd, Anderson Hall..... 8:00 p.m.
Speaker, Mrs. James A. Hunter, Asst. Minister First Congregational Church of Evanston—"My 22 Years in China"
Chinese Songs by Dr. Meng Hsien Chang

Monday, April 16th, Anderson Hall..... 8:00 p.m.
Annual Meeting and Election of Officers

Sunday, May 6th, Church Auditorium..... 5:00 p.m.
Svithiod Singing Club—Annual Spring Concert

MEN'S CLUB—Fourth Monday of each month, Anderson Hall..... 8:00 p.m.

Programs to be announced. J. A. Ericksen, Sec., 2223 W. Eastwood Avenue

USHERS' CLUB—Second Monday of every month, Anderson Hall... 8:00 p.m.
Sec., Wm. Emrich, Ard. 4462

THE UPTOWN PLAYERS—J. Bradley-Griffin, Director; Mary Clarke, Sec.-Treas. The Uptown Players Center, 1219 N. LaSalle St., Whitehall 5257. (See Special Schedule, page 22 of this issue.)

DIRECTORY

THE PEOPLES CHURCH, Lawrence Ave., at Sheridan Rd.

Time of Service 11:00 A.M.

Affiliated with: American Unitarian Association, Boston; Western Unitarian Conference, Chicago

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The Uptown Players Center
1219 N. LaSalle St. Whi. 5257

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